

As all were equally opposed to the circulation of the Apocrypha, the simple question now with the Auxillaries, was whether these resolutions amount to a sufficient guarantee that there would be no more Apocryphal circulation. On this point opposite opinions were entertained by the Scottish Societies; and it was found that whilst the greater number of Dissenting ministers were satisfied with the pledge, the greater number of those of the establishment were not satisfied,—chiefly because no expression of regret, at having violated the law, was given by the London Committee.

Dr. Heugh took the side of those who were not satisfied with the pledge; and thus although from conscientious conviction, yet with great regret, he separated in this cause from Dr. Wardlaw, and many brethren whom he highly valued. He was too generous to harbour the slightest suspicion that any minister of the establishment could be influenced by other motives than convictions of conscience. Nor would we suppose that other motives, besides conscientious convictions, had any influence on the course which certain individuals followed in that controversy unless we had been assured that it was believed to be so by competent judges at the time. How far such feelings of jealousy might operate in leading on to this breach we shall not determine. But the wisdom of Providence may perhaps be seen in allowing it to take place at this particular time. For had ministers, Established and Dissenting, continued to co-operate in public institutions as harmoniously as they had been doing, "the Question of Questions" as it has been called, would not, in all probability, have had so early an origin in Scotland, and such grand results. Dissenting ministers were not disposed to break up their good understanding with those of the establishment, and were even willing to waive discussion on the other question rather than seem to violate the principles of christian charity. This perhaps in part accounts for the course taken by Dr. Heugh, the great controversy of whose life, as his biographer remarks, was "the controversy for christian forbearance." The good understanding however, was broken on the establishment side, by this Apocrypha controversy, for, with the exception of Dr. Heugh, and a few others, the Dissenting ministers were in a great measure left by themselves in the support of the British and Foreign Bible Society. Less hesitation was, in consequence, now felt in opening their mind on other questions, and especially on the Voluntary Question, which completely drew the line of demarcation between the Established and Dissenting clergy. Thus the very fact of a breach, to some extent, by the Apocrypha question, prepared the way for the Voluntary movement, which began in earnest on the following year: and it is worthy of remark that although Dr. Heugh took the side, chiefly supported by establishment men in the Apocryphal question, yet the same conscientious convictions which directed that course carried him with his own brethren in this new question, which soon produced almost a complete severation between the parties who took opposite sides. Of the course and interest which Dr. Heugh took in the Voluntary question we shall have occasion to speak more particularly afterwards.

Meanwhile we may observe that other benevolent institutions were affected by the division in the Bible Society, and especially the cause of Missions: for instead of acting together, the different denominations began to act more by themselves, and more good was done by the different denominations assuming more than they had done the character of missionary